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HEREDITY OF THE MEMORY.

H. D. VALIN, M.D.

Certainly one of the most valuable contributions to the science of the mind is the treatise on "Heredity," by Th. Ribot, in which all forms of inheritance are reduced to definite laws; and a flood of light is thrown on phenomena of mental heredity which were formerly relegated to the limbo of superstitions. This author looks upon memory as "an incipient habit," in which I fully agree, and as habits are most commonly transmitted by inheritance we should expect memories also to be transmitted in many cases. The same argument is applicable to memory which is thus applied to the intellect by the same author.

"Intellect is a function whose organ is the brain; the brain is transmissible, as is every other organ, the stomach, the lungs, and the heart; the function is transmissible with the organ; therefore intellect is transmissible with the brain." However, Ribot comes to the conclusion that "when we search history or medical treatises for facts to establish the heredity of the memory in its individual form, we meet with little success." Indeed he fails of mentioning a single case of such inheritance, and only gives instances where the power for remembering (not the memories themselves) has been transmitted. I will, therefore, contribute one example of the inheritance from parent to child of a memory of language.

E. D. is a little girl aged fifteen months. She is bright and healthy, though rather delicate. She has blue eyes and auburn hair, but her hair was long and black at birth. Her father is a French Canadian, and has black hair and blue eyes, while her mother is an American of German descent. E. D. has inherited most of the features of her father, even some anomaly in the motions of the lips, the same shape of the nose, a peculiar way of fixing the eyes, and of joining the hands; his peculiar mode of laughing; besides pronounced tastes for half a dozen articles of diet which her father likes and her mother dislikes. Again, from the time she was six months of age, she has always turned away any toy, dolls and the like for a book, the father being an ardent student. These are all common points of observation with which many fathers and mothers are quite familiar, and, as Ribot shows, heredity from

father to daughter, or mother to son, is the most frequent, but we now arrive at the main facts of the case.

This little girl has heard but two languages spoken to her, German and English by both parents and the servant; the first word she ever spoke was *mouman* when five months old. Her first words of assent and dissent were *oui* and *non* when eight months of age, and she does not yet know *yes* or *ya*, though she seems to have forgotten *oui*. When a year old she was presented with a poodle dog named Venus, which she called *Nanan*. About the same age she used freely the words *bon* and *pus*.

I could cite more such words, each of which she spoke occasionally and always appropriately for several weeks, but ultimately forgot. Now, these six words are French, and the very ones that her father is likely to have exclusively used when a babe. The *u* of the last word was sounded as in French, of course, and so were the nasal sounds of *non* and *Nanan*, a feat impossible for her mother to accomplish. The first and last of the words quoted should be spelled *maman* and *plus*, but the pronunciation, when spelled as above, gives the French Canadian dialect as spoken by that little girl, and their meaning is: *Mamma, yes, no, candy, good, and no more*. *Nanan* must have been suggested by *Venus*, but it is, all the same, one of the very first words that a French child talks.

She said *papa* when seven months of age, but that word is French as well as German and English. Her first German words, of which language she hears the most, were *haben* and *nehmen*, which she first said when eight months old, and now that she is starting to talk German a little, she says *gib mich*, instead of *haben* for *let me have*. She also firstly said *essen* for *eat*, but that was more probably a combination of English with German than low-German. Any one that is not already greatly prejudiced will be hereby convinced that the heredity of the memory of language is a fact, and this solves the problem, is language more easily learned by one whose ancestors spoke that language in the affirmative. For, in the above instance, the child who started talking French when less than six months old, and can hardly talk a few words of German now that she is fifteen, would certainly have learned the former language, which she thus knew from inheritance, far sooner than German or

English. For those who would call my veracity in doubt, I am ready to produce two witnesses to the above facts which all came under my observation.

A case like this is of a nature to throw some light on the formation of languages. The modern school of biology are inclined to the belief that language was primitively an imitation of sounds which conveyed as good a representation of natural sounds as picture-writing did of objects and events. ("Tylor's Anthropology," Language.) It is most probable that our earliest ancestors could only utter a few imitative sounds, but that these being transmitted, in some degree, by inheritance, enabled each successive generation to acquire more imitative sounds until articulate language became possible. And this must have contributed the most to the evolution of language among those races, like the American Indian or our Aryan ancestors, who had no fixed system of writing.

The inheritance of memory has been observed in the case of birds. Witness the often recorded fact that when telegraph wires are first erected in a country, a great many birds kill themselves by flying against the wires which they do not perceive, but those birds that survive, having been witnesses of these deaths, take better care to distinguish these wires and transmit to their descendants this "incipient habit," their power of observation, so that in the course of one or two years it is extremely rare for the progeny of these birds to fly against these same wires. This might receive a different explanation, but not one more to conform with the facts. At any rate the same fact in man is no longer to be questioned. Indeed far stranger instances of inherited memories have been observed in man, though the only author that I know of who mentions the subject is Chauncey Wright (Philosophical Discussions), who says of those dreams of strange places and events that often recur to one in his sleep, with the intimation of being familiar though never seen in a wakeful state—that they are inherited memories. Some writers are spoken of in the "Scientific American" (1875-1879), as believing in the transmission to the child *in utero* of some impressions made on the mother at the time. I know of personal observations which may prove of interest to my readers.

I reported, a couple of years ago before the Chicago Medical Society, the case of a

child who was born with a very crooked nose, which anomaly was ascribed by the mother to the fearful impression made on her some time before by the sight of a man whose nose was half destroyed by a cancer; and medical, literature and tradition abounds in such instances, but I wish to speak from personal experience of one such strange case of mental heredity.

My mother was brought up and educated in a most romantic country village, which she revisited a few months before I was born. The first time that I visited it I remembered vividly having been there before. In fact I could tell at that time what next would follow in the scenery, and I argued with my relatives who were denying my former knowledge of that place; my mother having died when I was about nine months old, and I had not had any description of it from any one, nor conversed with any one in regard to the village scenery. For many years I wondered over the, at that time, inexplicable fact. I was twelve years old when this incident happened, and, as I was possessed of a good memory for places, I never could doubt that this was a plain case of the heredity of memory.

The next instance of the kind that I came across was one in the family of Mr. J. E. Lanou, a very intelligent and well informed man, with whom I resided while attending college in Burlington, Vt. Here a little girl had inherited so good a memory of an uncle, whose funeral had been attended by her mother, not long before this little girl's birth, that she could give a full description of him, and she knew his picture at once the first time that she ever saw it. The fourth case I heard of was one communicated to me by the manager of MIND IN NATURE, and is too valuable and interesting to be long left unreported by him.

Of the preceding only the first instance is a plain case of hereditary memory: the second and third cases seem of the same nature to me, but they may be cases of *maternal impressions*. Though analagous cases are often met which are ascribed to certain disposition on the part of the mother having influenced the progeny before birth, most such cases are to be referred to peculiarities of character inherent not in the parents alone, but even in the grand-parents, and transmissible by heredity.

Nevertheless, few physicians would deny

maternal impressions in totality. Indeed, just as puppies, having a cat for foster-mother, have been known to wash cat fashion, their faces with their paws; just as a child brought up by strange parents takes often a great deal after them in its habits and features; so the influence of a mother over her progeny *in utero* may well extend to higher phenomena yet, for the relation is much closer and more direct. Such heredity is a sort of link between true heredity and the influence of education. In fact it is most probable that a mother *thinks* for her unborn child just as well as she *eats* for it. The communication between the two need not be nervous, for it is protoplasmic, and protoplasm is endowed with the properties of all tissues; and such cases are not easily excluded from the laws of heredity, though here necessarily unilateral.

MRS. SPURGEON'S WISHES.

Mrs. Spurgeon, the wife of the famous preacher, is the subject of an astonishing story in the *Presbyterian Monthly Visitor* of London. "During an illness of Mrs. Spurgeon," says that paper, "she told Mr. Spurgeon that she had been wishing for a piping-bullfinch and an onyx ring. Of course he expressed his willingness to get both, but she made him promise not to do so. He called to see an invalid on his way to the Tabernacle. Shortly after reaching the sick person's house, the mother of the patient, to his amazement, asked Mr. Spurgeon if Mrs. S. would like a piping bullfinch, that they had one, but that its music was trying on the invalid, and they would gladly part with it to one who would give it the requisite care. He then made his call at the Tabernacle, and, after reading a voluminous correspondence, came at last to a letter and a parcel underlying the other letters. The letter was from a lady unknown to him, who had received benefit from his services in the Tabernacle, and, as a slight token of her appreciation of these services, asked his acceptance of the inclosed onyx ring, necklet, and bracelets, for which she had no further use. This intensified his surprise, and he hastened home with what had been so strangely sent, went up into his wife's sick-room, and placed the objects she had longed for before her."

Common sense is genius in its working dress.

HYPNOTISM.*

EDWIN J. KUH, M.D.

The history of hypnotism can be outlined in a few words:

We are all acquainted with the name of Mesmer, an Austrian physician of the eighteenth century, who, although possessing the merit of having directed general attention to certain strange and, in his time, inexplicable phenomena, also succeeded in bringing them into disrepute, because he found it in his interest to surround them with a mysticism, which was partly the outcome of self-deception, and partly calculated for the deception of the public.

In the fourth decade of this century Jas. Braid, a surgeon in Manchester, of whose merits in regard to the investigation of our subject it is impossible to speak too highly, raised the study of hypnotism to the plane of modern physiological science. He may be considered to have anticipated certain physiological truths, which in his time were not yet understood. Hence it came that his works were forgotten and have only within late years been resuscitated.

Five or six years ago a Danish mesmeriser, by the name of Hansen, traveled through Germany and Austria making platform exhibitions of his art. His demonstrations were considered a perfect novelty, and he was, I believe, arrested because his exhibitions were considered a fraud. In Breslau he succeeded in convincing Prof. Heidenhain, the physiologist, of the reality of his performances. Heidenhain, without a more than nominal knowledge of Braid's works, published a pamphlet which, although hardly more than a re-discovery of Braid's work, has succeeded in awarding to hypnotism a place in modern science from which it never again can be ousted.

The British Socy. for Psy. Res. has, since its foundation, given most valuable additions to our knowledge on the subject.

When we study that abnormal mental condition for which mesmerism, hypnotism, the biological state, artificial trance, etc., are synonymous terms, we are perplexed to find that the writers on this subject are very little in accord, not only in explanation of the phenomena, but also in regard to the existence or non-existence of certain phenomena themselves.

If we begin with the *induction* of trance,

*Read before the Western Society for Psychical Research, October 6.

we find the investigators split into two sections : into the adherents of mesmerism and those of Braidism. The former believe that by making passes over certain subjects, a specific force, which they do not hesitate to designate as magnetic, emanates from the operator and passes to the subject.

The latter, the adherents of Braid, claim that no such force exists, but that the subject falls into trance, independently of any peculiar power in the operator.

Both methods may be briefly described as follows :

In mesmerising a subject, passes are made in close proximity to the body from the head downward ; these passes are repeated until the subject falls into that trance condition, which shall be described later.

The method of James Braid is as follows : The subject stares at some glistening object, held close to the eyes, in such a position as to cause convergence of the eye-balls ; after several minutes the eyes will feel strained, tears are secreted, the images on the retina become blurred, and soon after the eyelids will quiver and droop and the subject falls into a trance.

The trance condition produced by mesmerism differs in no wise from that produced by Braidism.

Another method, which the writer considers valuable, as illustrating the lightest form of trance is the following : A waking normal subject is told to place his hand on a table ; the operator makes passes over the hand, or makes the subject, who may be told to look another way, *believe* that he is making passes ; he then asks the subject whether he feels any abnormal sensations in the hand ; the subject will almost invariably reply in the affirmative, and his answer can be modeled at the will of the operator ; for if asked whether he feels heat or cold, tingling, spasm or pain, he will generally feel just that sensation, which the operator suggests.

By further suggestion the subject can be persuaded that he can not raise his hand from the table ; the subject, who is perfectly conscious, will be surprised and often amused to find his power of volition in regard to the motion of that one hand withdrawn. In a similar manner his eyelids can be sealed, and if left further to himself he falls into the trance sleep.

The trance condition can be induced by any other monotonous procedure which dominates the attention of the subject ; the

omphalopsycics fell into trance by staring at their navel, the fakirs of India by staring at the tip of their noses, the dervishes of Egypt by moving their heads in pendule fashion and incessantly crying Allah, the oracle at Delphi by watching the vapors arising from the earth, other particularly sensitive persons go into trance by listening to the ticking of a clock. The mere thought of being put into trance is sufficient in very sensitive persons to throw them into that state.

In view of all this evidence it seems extremely hasty and injudicious to assume for the passes of the mesmerist any other interpretation, than that they act as a uniformly monotonous, all-absorbing impression on the subject's expectancy.

Certain experiments of the English Society, it is true, suggest the *possibility* of an influence which we, for want of a better word, may as yet term mesmeric.

Before describing the trance state itself, it might be well to raise the question : What material changes take place in a mesmerised or hypnotised individual ? For surely a person in trance is not a normal individual.

It was suggested by Braid that certain very transitory changes must occur in the central nervous system of such individuals.

In the forty years since Braid's earliest writings, physiological knowledge has so far advanced that Heidenhain was enabled to indicate those brain portions in which material changes must take place. The simpler phenomena of trance can really be explained in this manner. But for the more complicated conditions his explanation is entirely insufficient. We must, therefore, content ourselves with the conviction that, although certain cerebral changes stand in causal relation to the trance state, these changes are not as yet sufficiently known to explain all phases of trance.

To all those who may feel justly dissatisfied with so vague an explanation, it may be quite consoling to hear that we know just about as little of the nature of natural sleep as we do of the mesmeric sleep.

When a person is thrown into trance he will, if not interfered with, remain statue-like in one unchanged position and gradually merge into natural sleep, from which he awakens as if nothing had happened.

But if not let alone, he will act as an individual whose actions are produced and governed by suggestions from without, as

an individual devoid of all spontaneity of action. His consciousness and power of volition are generally impaired and, especially in the deeper stages, entirely withdrawn.

We can not do better, by way of illustration, than to put an imaginary individual into trance; he stares at some shining object, the operator approaches him, gently presses the eyelids and tells the subject that his lids are firmly closed. The subject makes frantic efforts to open them, and finds his attempts fruitless; he will, however, succeed as soon as the operator permits; if an arm of the subject be placed in any position, it will remain immovable for an indefinite period: the subject after awakening feels no fatigue in the outstretched arm. If told that he can not strike the head of the operator with his hand, he will make fruitless lunges at the head in question. If told that he has forgotten his own name, he will not remember it; if it be suggested that he has changed his identity, has become an animal, for instance, he will act the part of the animal suggested. It might be mentioned, in this connection, that a modern German philosopher believes that the transformation of *Oduseus* and his companions into swine by the sorceress Circe on the island of Aenaea, when they returned from Troy to Greece, was a hypnotic trick. She mesmerised them and told them they were swine, whereupon they began to grunt, roll in the mud and perform all those feats for which this animal has become so famous.

No suggestion offered in certain stages of hypnotism will meet with resistance on the part of the subject. He is entirely devoid of critical judgment and acts as an automaton. In some individuals and in certain stages of trance, we find a remnant of consciousness left: the subject will, for instance, smile incredulously when told that he is a frog, but if a few passes are quickly made he will not dissent.

Sensibility is partly or entirely suspended; pricking with a pin is not felt, the conjunctival reflex can disappear, a bottle of ammonia will be tolerated close to the nose, bitter substances are swallowed without demonstrations of distaste.

But upon suggestion bitter will taste sweet and sweet bitter, perfumes will have a foul smell and foul smells will be inhaled with rapture.

Muscular irritability is in certain stages exceedingly heightened: the arm when stroked will stiffen in spasm, and by stroking trunk and extremities rigidity of the whole body will set in.

The subject can be awakened by blowing into his face, by a clap of the hands or by simple command of the operator.

These are the simpler phenomena of trance.

To the English Society belongs the credit of having made very valuable additions to the facts enumerated above. These facts, although not entirely new, have the value of original discovery, because they have for the first time been fairly and critically inquired into and firmly established. The Englishmen took nothing for granted, and in the course of their investigation reached conclusions which were directly opposite to those suppositions with which they had started out. They have, for instance, raised the question as to the existence or non-existence of a special rapport, a community, between operator and subject.

The subject was put into trance and placed into a room separate from Mr. Smith, who was his control: parts of Mr. Smith's body were pricked, pinched and otherwise maltreated; the subject would, with expressions of impatience, almost invariably feel disagreeable sensations in such parts of his own body as corresponded with those which were touched on Mr. Smith.

In a similar manner transference of taste could be observed: the subject would taste substances placed not into his own mouth, but into that of the operator; he would even get mixed sensations of taste if the substances in the operator's mouth were quickly changed.

In all these experiments there was no contact between operator and subject.

Another species of rapport consists in the exalted susceptibility of the subject to auditory impressions received from the operator. It is a well known fact that the subject will often follow no commands unless given by the operator; he is deaf to the address of any other person; in a perfect babel of voices he will hear and recognize only that of his control, even if spoken in a whisper so low as to be inaudible to the normal ear. A condition, which might be compared with that of a person who could distinguish the flame of a candle held against the sun.

These experiments, for the details of which I must refer you to the report of the English Society, were uniformly successful.

The difference in the will-power of the hypnotist and that of any other person over the subject was strikingly manifest and the proof of the existence of a special rapport between operator and subject simply overwhelming.

Prof. Barrett several times exerted his will against that of Mr. Smith, that is to say, willed that the subject should or should not respond. In every case Mr. Smith's will triumphed.

These experiments were conducted with all possible precautions, so as to exclude any possibility of error, and they would appear simply inexplicable were we not acquainted with the undoubted existence of thought-transference even in the normal waking state.

Other experiments, conducted with the strictest precautions, to determine whether inanimate objects over which passes had been made, would be recognized as such by the subject, were, under exclusion of the possibility of thought-transference, uniformly successful.

So that we in the face of this most reliable evidence offered us by the English Society, must (reluctantly) admit that in explanation of *some* of the hypnotic phenomena, we can not at present refuse to admit the *possibility* of a so-called mesmeric power in certain individuals. Before assuming the conclusiveness of these experiments, however, we must await their repetition and confirmation by other *investigators*.

Before closing this paper, you will perhaps permit me to refer to one application of hypnotism to which, as yet, the English Society has given no attention, and which, aside from timid attempts in Paris and in Germany has since Braid's time been neglected.

I mean the use of hypnotism for medical purposes.

No experiments could possibly be more dangerous, no field of investigation more beset with traps for error and none should be undertaken by fewer persons than these.

And still, when we read Braid's essay on Hypnotic Therapeutics, we are astounded at the results which this clear-headed, cautious, sceptical observer obtained.

The fact that Esdaile, a surgeon in India, performed several hundred minor and

larger surgical operations under hypnotic anæsthesia of his patients, is so well known that I need merely recall it to your memory.

But Braid went still farther; he reasoned that in the normal waking state many functions of the body are strongly influenced by the mental condition.

Under certain emotions, for instance, we blush, that is, the blood-vessels in our face relax and receive a larger blood supply; under strong embarrassment some perspire very freely; in grief our lachrymal glands secrete tears; in a hungry man or animal the sight, smell or even thought of food will cause the mouth to water.

On the other hand certain normal secretions will be checked instead of increased.

Or their chemical constitutions may be altered, as in the well known example of the deleterious effects of nurses' milk on the infant, when the nurse meets with some sudden and deep mental shock.

How much more does this hold good for the hypnotized individual, whose body seems to have changed into a reflex mechanism.

The mere stroking of an arm will set it into spasm and the blood supply and innervation of different organs can, according to Braid, be heightened or lowered at the will of the operator by various manipulations.

It is principally, but not exclusively, in the field of so-called functional nervous diseases, such as chorea, epilepsy, hysteria, that Braid claims to have achieved his triumphs; he also straightened contracted limbs, relieved spasm in lock-jaw, relieved pain and swelling in gout and rheumatism.

Other disturbances which need not be enumerated here, are claimed by Braid to have been so wonderfully influenced by him, that if we take all he says for granted, our credulity is put under the strongest possible test.

At any rate his experiments in this direction have added new marvels to the study of hypnotism, and if we add his observations to the others enumerated in the course of this evening, we must urge that in hypnotism we have a field of inquiry which in fascination and surprising results can hardly be equalled by any other study of animal functions.

I hope that in the course of time our society may succeed in adding more knowledge to this subject which is still capable of so much enlargement.

INDIVIDUALIZATION.

REV. H. SLADE.

We may imagine, if we will, that time was when God was all, and only God was; and within him all the constituent elements, properties, and attributes of existence centered, as the seeds of infinite variety. And may we not also conjecture, that as man finds himself possessed of intellect, memory, consciousness, free-will, and the faculty of locomotion, so God must have possessed all these; and still was not a composite being, but was one, while manifold in his functions, one consciousness, one will, one intelligence, one person.

According to this view, if we are right in it, creation was, and must have been no other than a going out from God; the individualization of finite created forms, from the uncreated, Infinite Spirit. It is well to understand that there is no such thing as absolute creation from nothing. We must get rid of that idea. There never was, or can be, a single particle more or less of substance, than at the beginning. All seen things, which are temporal in their nature, came from the unseen, which are eternal. This is the plain Bible view of the matter, expressed in no uncertain language. "Through faith we understand that the worlds were framed by the word of God" (or the divine energy) "so that the things which are seen were not made of the things which do appear." And of what then were they made? Why, of the things most surely which do not appear; the visible from the invisible, the temporal from the eternal. Notice what is said, "the worlds were framed," as we might frame a building. It is not the creating the materials of which the frame is constructed. Creation rather is formation; the shaping and moulding of things from the elements already in existence.

Now of the souls of men shall I say, that they are the individualized expressions of God; or the innumerable personalized manifestations of Him; images of His being; thrown off like corruscations of light, or heat from the sun; or as sparks from the anvil by the blacksmith's stroke; as Paul would intimate in quoting a line of Grecian poetry—"For we are also his offspring," because we sprung off from Him. It is needful to understand, that the millions of earth-born men and women, are but so many Deific expressions that have ema-

nated from the underived Infinite Spirit Creator, and that the universe of God, the earth and sky and heavens, are as full of compendious being, or of individual spirits, as a beam of light is full of motes.

It may indeed stumble us, as the greatest problem of all, to conceive how the life and being in us, is rooted and grounded in the Eternal Being. While we know, and can know so little, where the divine ends, and the human begins; where they are identical and where only approximate; we may consider that the divine energy, like the electric forces of our being or the electric currents in the air, are coming and going all the while, and we no more live (as has been said), by the life that came to us yesterday, than we see by the light that came to us yesterday. Our life is constantly radiated from God. Every pulse of our being is made to vibrate with currents from the heart of the Eternal; and yet God so creates everything that it may possess its own identity, or self-hood, and be itself, and not Him, or any other.

And still ours is not an independent existence; for we do not exist at all, only as we exist in the eternally existing One, as a projection from, and a part of the underived source of all being and life. There may be, indeed, a self-producing force in us, by which we, ourselves, can create force, and we may seem to be living on our own account as free and voluntary beings; and yet we are dependent upon God each day, and hour, and moment of our lives. We get the thought here, in the Scriptures, that "as God hath life in Himself, so hath He given to his Son," and to us his creatures "to have life" in ourselves.

The question of a separate, distinct, and even eternal existence, is a different one from that of an independent existence. We must be careful to mark the distinction here. Everything may be eternal in God, as having subsisted in the elementary principles, or underlying essence of it, from everlasting. We, ourselves, as there is no doubt, existed in a certain sense in Adam, as all the planets existed at one time in the sun and were thrown off from thence; as all the oaks existed in that first acorn, or all the acorns in that first oak. And even before that we existed in God, and sprung from Him. I could easily believe a river to have run eternally, if I could persuade myself that the springs from which it flowed had existed forever. And if there had

always been a sun, there would have been no beginning of daylight, as I can conceive ; or the one would have existed as an instantaneous effect of the other.

We, ourselves, are to the Being from whom we originally sprang, what the running streams and rivulets are to the ocean. I have watched the falls of Niagara, seeing the waters pour over them, and thought of it, where does so much water ever come from ; and where does it go to, that it should continually replenish itself. Stand by the banks of a river, the Mississippi, or any one of a hundred, and see its current flowing onward and onward. You call it the river as you see it coming and going. But is that simply which lies before you, the river, think ? Only in small part, at least, can it be so called or considered ; as the water you take up in your hand is not the ocean, only a little water, a sectional, infinitesimal part of the ocean. If it were the current between the two banks which you see, that constituted all of the river, it would soon roll on, and leave nothing but a dry bed or channel. And then that would be the last of the river ; the Mississippi, the Missouri, the Amazon, the Niagara, the great and everlasting falls. No—the river in its true and lasting sense, is its flowing—on and on, constantly flowing, from the many little springs, or from the driblets on the hillsides, and they fed from the falling of the rains, or the great fountain of the ocean, whence they are ever supplied. And so we do not see the river, as we might say. Or we see it just as we see the ocean, when we see so much of it as flows within the range of our narrow vision. In this regard the river is a part of the ocean. Its waters first emanated from there to the clouds. From thence they were precipitated to the earth, in the form of rain, and snow and sleet. And melting and sinking away into the subterranean cavities of the earth, they soon sought the light in the shape of bubbling springs, and what we see is their hastening home to the great bosom of waters as fast as they can go.

Now this story of the rivers is, I think, our own story, at least in part. We emanated from God, the infinite ocean of existence. He is the Father of our spirits, and however widely we may since have roamed ; and whatever the mutations through which we have passed, we may be sure that “we live and move, and have our being in God ;” and His spirit is never sev-

ered from our spirits. It flows into us as the blood into our veins, as the sap into the vine, and the vine into the branches. We have our being in God, and He begets himself in us as the azure element among the flowers begets itself in the violet. The real soul and self of our being, as of all beings, is included in God's own absolute being, and becomes individualized in the phenomena of manifestation.

What, indeed, is the world of phenomena but this individualization, which makes all derivative existence no other than the manifested being of God. This world which God has made, and is pervading, is a mirror of Himself, and its activity of His activity. It is the expression of an infinite artist, and man the culmination of an infinite unfolding. To deny, however, as some do, this individualization, and say that there are no souls or spirits, is the same as to say that there are no drops of water, because there is an ocean. The souls of men are related to God as the drops of water are to the ocean, or as the rays of light are to the sun. Why talk of preserving our individuality as we retire from this mundane world, if we have no individuality to be preserved ?

The rays of light from the sun exist in the air, and yet they remain light all the same. They retain their separate identity, and as such are distinct from the air. “God giveth to us all life and breath and all things,” but he is not the “us” to whom He giveth life and all things—the creatures whom He fills with His own being, for He is the infinite, and we the finite. He is the cause, we the effect ; He is the source, we the stream or issue ; He is the great ocean, we the numerous rivers, or numberless drops, or unparticled atoms of water, that go to make up the rivers that flow into the ocean. We have to bear in mind, always, that the sea and the river are not one. As the entirety of being, embracing and equalling all, He (the Infinite One) is made up of all the parts of innumerable being, as a tree is made up of its several parts ; but the roots of the tree in the ground, are not the same as the leaves, the blossoms, and the fruit, high up in the air.

We exist in God much as an effect exists in its cause, and we are separate from Him only as the sun's rays are separate from the sun. We have flown out of him into these material conditions, but are still held in the lap of God. He made us, and everything

that is made, or produced from the immensity of his teeming laboratory, to relieve an overflowing, creative thought, just as the birds sing when they are too full to suppress their song. We are the breathing of His own self-breathing; like the composing of sentences, and sweetest strains of music, in some great oratorio. All the things we look upon are the works of His word; "for He spake and it was done; He commanded and it stood fast." "God thought of His creation, and 'twas done," For in God's nature thought and deed are one. Perhaps it is not strictly true to say that thinking is creation with God. A better sentence may be that of Starr King's, in which he remarks, that "All that is, is the continuation of a divine resolution"—a divine resolution going out from the Eternal to some effective purpose.

It is with us just as it is with the rivers that receive their waters from the sea, and return them to the sea again. God is the one to whom, as the ultimate end in their final tendency, all things aspire, and are to meet in Him as their common center. And yet in returning to Him, so that our spirits will coalesce with His in the most perfect agreement, we are not to be absorbed in Him in a manner to be lost in our existence, for ours is a being which the great parent of us all who created and inspired it, will never let die. Having projected us from Himself into separate existence, and individuality, we go not back again into God, for that would be to undo his own work. By the very act of creation God has laid upon Himself the necessity of continuing us in being, and now should He go to work striking out of existence the beings He has made, He would reverse the whole order and plan of his creation, which is to augment the number of human beings, since by so much as they are increased happiness is multiplied. Why should God, who takes no steps backwards, cancel his creation? I am aware that people sometimes talk of being "lost in God, as the countless water drops are lost in the ocean." But are they lost? Is not every smallest unparticled atom of water, just as incapable of losing its identity, or its individuality, as the single grain of sand, mingling with so many of its kind upon the sea shore? It might be difficult to find a needle in a hay-stack, but I presume if found, it would be no other than a needle. It would not be a hay-stack. And

so when all shall go back to live in God as they once lived in him, and were sent out on their mission to this earth-sphere, "the dust returning to the earth as it was, and the spirit to God who gave it," they will still retain their essential selfhood, the personality of their being, distinct from the personality of God. They will be drops in the great ocean of immensity and infinity; mere atoms in the system of systems of human souls.

And now if it were proper to even try to understand what God is, we might say that He "is not matter or motion; attraction or gravitation; but the refinement of these, which somehow or other He has evolved from Himself. He is not form, or formation, or organization, but the soul of them; their primal condition; not law, but the essence of law; not light or life, or electricity, or magnetism; but their life; the focalization, or sublimation of all conceivable and possible existences, entities, forces, laws, properties and principles; their last sublimation." Get back behind all these phenomena of nature; this ebb and flow of ceaseless action; deep down in the substance and reality of things; beneath all forms, and external appearances; and be assured, whether you know it or not; whether you believe it or not; God is there. If he were not, where were you and I; and everything of manifested existence. Bereft of God, we would instantly sink into nonentity.

THE publication of Mrs. Custer's book has revealed the fact, previously known to intimate friends of both, that the most perfect congeniality existed between the two. It is related that at one time the general returned home and said: "Let me get a book that I have been reading and which I have marked for you." At the same moment Mrs. Custer produced a novel which had been the companion of her lonely hours, and it was found that the two books were identical and the two congenial readers had marked, almost without exception, the same passages.

I BELIEVE that for every active mind, in its own direction, there is a thought waking every morning,—a new thought; that every day brings new instruction and facility; that even in dreams of the night, we are helped forward.—*Emerson.*

THE FORCE OF HABIT.

URSULA N. GESTEFELD.

That we are what we make ourselves, physically as well as morally, seems to some an absurd statement.

We all admit the latter part of the proposition. A man is good or bad according to his government of himself. He is a free moral agent, free to choose the right or the wrong.

We have little sympathy for the man who pleads, "I can not help doing wrong; temptation is too strong for me." It is only just that he suffers the penalty of his wrong-doing. And the oftener he yields to temptation the easier it becomes, the less he struggles to resist it, and he finally becomes confirmed to evil habits.

Can anyone else make that man what he ought to be? Others can advise, encourage, point out the way, but he has got to walk in it himself.

On the other hand, the man who makes it the rule of his life to do what he believes to be right, under all circumstances, though he may have many a battle to fight, generally wins in the end.

If we would take the same ground in regard to health, and form the habit of being well, which we can do, ridiculous as it may seem, we should have a much healthier and happier race of men and women than we have to-day. That is not done by studying physiology and hygiene alone. As a rule, the people who regulate the quantity of their food and are afraid to eat more than so many ounces, follow a given rule for exercise and sleep, grade their clothing in strict accordance with the weather—and a busy time they have of it in Chicago—sleep with their heads to the north, and avoid all excitement as not good for the nerves, have no better health on the average than those whose time is too much occupied by things of more importance than health, such as business, money-making and enjoying life, and who depend upon physicians to rectify all mistakes and enable them to live as they please.

They simply prove the truth of the saying that we are the creatures of habit. Any departure from their regular routine makes them miserable, because their habits have become a law to them and any deviation from that law brings its penalty.

They have deliberately snapped a pair of hand-cuffs about their wrists, and then

complain because they can not use their hands.

Take the ground that just as a man makes himself an honest or a dishonest one, he can make himself a sick or a well one.

But we are not to blame for and can not resist hereditary disease, you say. Does a man's hereditary propensity to steal or to murder justify him in so doing? Is he not amenable to law the same as the man who has not inherited those propensities? And if he is not judged guilty in the same degree, he is still condemned and punished accordingly. This plea of inheritance will not save him; he has to bear the consequences of his own act. He is not necessarily a thief, or a murderer, because one of his ancestors was.

No more does it follow that a man must have a cancer or consumption because his parents or grand-parents did. Like the moral or the immoral man, he will be what he makes himself, and like the man with the natural inclination to steal he will have the harder battle to fight, but the greatest aid he can have in fighting is first to see that victory is possible. So long as he believes that it is doubtful, or well nigh impossible, he fights with but feeble will and suffers accordingly.

Do we not, every one of us, prove by our own experience that when we have "got used" to a thing, as we say, that thing seems a necessity to us? And when circumstances have forced us to do what was seemingly impossible, we have found out that we could do it.

"Oh! we have all got to be sick some time or other," is the common thought, expressed or not.

One-half of the people who are "enjoying poor health" to-day, might be comparatively well if they had neither time nor inclination to be sick; if they were compelled to make vigorous efforts in their own behalf. All physicians can number among their patients some who are not really ill, even from the material standpoint, who do not need the attendance of a physician or his prescriptions, but who would be mortally offended if he told them so; and they are often supplied with some harmless preparation having no medicinal properties whatever. So long as they believe they are "taking something," it answers every purpose.

A large proportion of the other half who

are really afflicted with the various diseases which flesh is heir to, might regain health if they would learn to think differently. That they would naturally do if they gained a different understanding of disease and of the relations of mind and body.

Think for a moment that man is mind. Not a mixture of mind in matter. And that that mind creates its body, ignorantly or understandingly. Sin, sickness, suffering and disease manifested on the body, the result of the first method ; health, strength and harmony, of the last.

What possibilities does not such a thought open up to us. If we can see truth in that statement, it destroys at once the belief that sickness is a necessity, and all inclination to submit to it. That fact once plainly discerned, would prove a lever more potent to lift the mountains of disease now pressing upon suffering humanity than all the druggist's stores now dispensed with so liberal a hand.

What is not possible to man if he only will ? Look at the advance he has made in the last one hundred years. Did he create the principles which made the Atlantic cable, the telephone, the electric light and all other inventions of modern science his servants to use as he will ?

He only discovered what already existed and applied his knowledge with results that are world-wide.

Why should not man find out something new about himself ? Surely the body has been studied long enough, and but with one result.

Oh ! if people only would think more independently and wake up to the grand possibilities that are theirs ; realize their dominion over all the earth and all that is earthy, they would say good-bye to the weak, sickly, suffering, miserable apology for man they have known so long and bring out the real one ; man as he was created and as he was meant to be and as he will some time or other be known.

The man who devotes his body to the advancement of science makes a great mistake. He is worth a deal more alive than dead ; and his progress while in the former state is what tells.

One strong, self-reliant, independent thinker, who does not begin his study of man with the belief that material man is all he has to work upon, is worth more than the entire contents of the dissecting-room.

NATURAL SYMPATHY AND MENTAL TELEGRAPHY.

The invisible magnetic chord which unites a *natural* mother to her child is never severed. Distance has nothing to do with it, because the thought battery is swifter and more subtle than an electric battery. For example : My grandmother, Bethany Fuller Wood, who resided in Macedon, N. S., whenever one of her children died at such a distance from her that she did not know that they were ill, even, would walk the floor weeping and wringing her hands and exclaim :

"O, Lord, have mercy upon my child who is soon to enter Thy presence !" There was one instance more marked than the others. This was when Aunt Esther, a favorite daughter, died in Ohio. Again and again, grandmother said to those around her, "Don't you hear that double groan and the death rattle ? When the husband arrived he was asked if his wife suffered much in dying. "Yes," he replied, "to all appearances she did." And he described the double groan and death rattle exactly as grandmother heard it, naming the same hour and day as the date of her demise.

Last winter a gentleman living in my home was called on business to Central America, and as his wife was being treated by a physician of this city, she did not accompany him. After her husband's departure she became so anxious to join him in Guatemala that she consulted another physician, who told her she was in a most critical condition. She came home with the thought that she should never see her husband again. This threw her into such a paroxysm of fear and despair that she immediately wrote him, naming the hour, that her case was hopeless and that in all probability they would never meet again in this life. When his letter reached her from Acapulco, she learned that he, too, had experienced the shock which almost proved fatal to her ; for in it he wrote, "Only the sternest necessity prevents me from returning to you on the up-bound steamer, for I have suffered mental tortures since four o'clock, Wednesday, that have utterly prostrated me physically, and I am certain that you are worse, suffering, sick, dying, perhaps."

A few years ago I was spending some time in New York city, and every Sunday

for three months, at exactly 2 p. m., my time, I adjusted my mental battery and awaited dispatches from Los Angeles, Cal. A lawyer there of a somewhat metaphysical grasp had requested me to assist him with his occult researches. He had calculated the difference of time between the two places to a second and sat at his desk in his office at the appointed moment, with pen in hand and eyes and ears closed to all external sights and sounds. His mental vision saw me sitting at a table writing down his thoughts and mine saw him.

The subjects of the "mental telegraphy," as we termed it, were tenaciously held fast to and vigorously treated. The first ten minutes he questioned me with closed eyes, writing down whatever came into my mind, and the next ten I closed my eyes and answered these questions. Then it was reversed and I questioned and he answered. Each one knew the subject to be discussed and we had our questions carefully written out beforehand. We sat forty minutes and mailed our transcriptions within twelve hours after they were copied. Each kept the original MS.

The subjects treated ranged through the heavens and earth, the seas and under the seas, and were both amusing and instructive, for the gentleman is both witty and learned in that wicked art, science, or absurdity, called law, but I do not think either of us were perfectly satisfied with the sum of results. However, I am interested enough in the phenomenon to try it again with any scholar and thinker for twenty minutes at nine o'clock every Sunday morning, giving five minutes to each instead of ten, for questions and answers. That gives me time before church and my mental *vis-a-vis* time after church—providing the participant is in the Atlantic or Eastern states.

MRS. J. W. STOW.

San Francisco, Cal.

DR. BROWN-SEQUARD once gave the following directions to a person afflicted with a nervous cough: Coughing can be stopped by pressing on the nerves of the lips in the neighborhood of the nose. A pressure there may prevent a cough when it is beginning. Sneezing may be stopped by the same means. Pressing also in the neighborhood of the ear may stop coughing. Pressing very hard on the top of the mouth inside, may have a good effect. And I may say the will has immense power, too. There was a French surgeon who used to say, whenever he entered the walls of his hospital, "The first patient who coughs will be deprived of food today." It was exceedingly rare that a patient coughed then.

CURED BY FAITH.

PARALLEL CASES.

LOUISVILLE, KY., Sept. 18.—For the last year or more Miss Sallie MacDonald, of Boyle County, has been afflicted with a spinal complaint and has been bedridden during the whole time. Last Sunday she was visited by the Rev. Mr. Burchfield, of Cincinnati, who prayed with her and received from her assurances that she had faith that God could and would restore her to health. At the conclusion of the religious exercises Mr. Burchfield placed his hands on her head, when she arose perfectly restored. Up to this time she has suffered no relapse and says that she has no apprehension that she will. Miss MacDonald is the daughter of Mr. Jesse MacDonald, a respected citizen of the county, and is herself a perfectly reliable woman. Mr. Burchfield took part in the recent camp-meeting at Junction City, where he was known as "The happy preacher."

CINCINNATI, O., Sept. 18.—At Nevada, O., Miss Ella Betts, aged eighteen, the beautiful daughter of one of the most prominent families, has just been marvelously restored to health from what appeared to be a dying pillow, and believers in the Christian religion are claiming it as a prayer cure. These are the facts: "Three months ago she began to feel and show symptoms of pulmonary consumption, which is hereditary in the family, and a fortnight since went to bed, as it was supposed, to die. She refused all religious ministrations, although apparently but a few days from death, until Sunday, the 13th inst., when she told her mother she would like to see a minister. The pastor of the Presbyterian church thereupon made two or three visits, when Miss Betts asked to be taken into the church. Her spiritual frame seeming to him to be suitable, he promised to comply with her request, which was done last Sunday afternoon. This weakened her greatly, and when her spiritual advisers left it seemed impossible for her to survive the night. For three hours she lay with eyes closed, breathing a constant prayer, oblivious to surroundings. About midnight she called her mother and said that she was saved; that Christ had saved her father and her also. She asked for a chair, arose, walked a few steps and sat down, stating that she was cured. Shortly after she dressed herself, went into the parlor, seated herself at the organ and commenced playing softly. All this time she appeared to grow stronger, and at 4 a. m. called her father up to breakfast. At 7 o'clock Monday morning the minister called, when she told him she was feeling as well as ever, only a little tired, and that she should be in church next Sunday to hear him preach. Apparently she is perfectly cured.

MIND-CURE.

Under every popular craze there is always a truth—a truth for which the world is ready. Some picturesque fancy catches the popular attention. It is the bait by which Providence is luring on the masses to the consideration of truth. The evolution of popular intelligence is along the line of feeling, thought, conviction. The many *feel* a truth which is bearing upon them in the social and moral atmosphere, and welcome any incarnation of it however grotesque. The more highly developed and sensitive minds receive the truth spiritually, and look with kindly indulgence on the picturesque object-teaching, by which the multitude must be led to its reception. These delusions run their course, from a mild indulgence to such an absurd extreme that the popular mind reacts, laughs at it—drops it—and yet in spite of itself has taken in a truth which ever afterward is a part of its life.

The decorative delusion reached the Oscar-Wilde extreme of picturesque nonsense, and fell from its pedestal amid sneers and laughter, but we were brought by that "craze" to a truer perception of the use of beauty. We may laugh at Oscar Wilde, but his absurdities caught the popular attention, led to discussion and greatly helped on that movement which is redeeming our homes from barrenness and barbarism.

There is to-day a Boston craze called the "mind-cure." What is the truth which is underneath it? What the eternal principle which is pressing upon popular attention through this selfish interest—*health*?

It is the grand truth of the supremacy of mind over matter. Long enough has the mental atmosphere been darkened by materialism. A new dawn of spiritual supremacy is at hand. All this excitement is but its herald, proclaiming: "Prepare ye the way." All our civilization has been along this line, but there is to be an application of this principle to medical science such as has never been dreamed of. So much we can accept without all the absurd pretensions by which the people are excited, and, accepting so much, let us open our ears and our hearts to the teaching of the hour, and find out how we may apply this principle to our daily lives. We may accept as medically axiomatic that a large share of our physical ills have their seat in the mind. We have long dimly known this, but few of us ever apply it. When we have dyspepsia we fly to the hot water treatment, and try every way but the right way, which probably is to stop *worrying*. One cause of many ills is monotony of brain-life. The mind must have variety of food as well as the body. We

need change of mental atmosphere and not medicine, and we must remember that going to Long Branch or Saratoga does not always tone up the *mind*, unless we leave our cares behind. Let us apply this truth in the care of our children, studying their mental needs. Is your boy fretful? look to the atmosphere of his soul-life. Is his higher nature stirred? Does he receive mental and spiritual sunshine? Oh, that we had more teaching in practical metaphysics! How little of it we learn in our schools and in our homes. This laughed-at, sneered-at "craze" is blessed if it leads to this; and it will lead to it. This is its mission.

We have had our "craze" over physical education, and, though we turn now with disgust from our newspapers, because of the ever recurring accounts of base ball, walking-matches and boat races, yet a grand work has been done. The most of us do now train our children to observe the physical laws as sacredly as the moral laws. It is time we taught them the care of the mind; that a disordered imagination will inevitably produce a diseased body, that uncontrolled passions break down the delicate nerve tissues as surely if not as swiftly as alcohol. We need alcoholic legislation, but we need more grievously the training of our children in such knowledge, self-control and spiritual power as shall make such legislation unnecessary.

We are moving in this direction. Let us welcome, at least to wholesome discussion, whatever helps thought toward this end. When the term mind-cure shall have ceased to appear on the printed page, and the dealers in this so-called Christian Science shall have gone into more lucrative pursuits, the influence of all this discussion and enthusiasm will remain as an ally of the spiritual forces of the world. The superstructure of perversion will fall, but the truth will remain.

Let us not miss the truth of the hour, however disguised, for "all things are yours, and ye are Christ's, and Christ is God's."—*Maria Upham Drake in the Watchman*.

PEOPLE say sometimes: "See what I have overcome; see how cheerful I am; see how completely I have triumphed over these black events." Not if they still remind me of the black event.

I find the great thing in this world is, not so much where we stand, as in what direction we are moving. To reach the port of heaven, we must sail sometimes with the wind and sometimes against it,—but we must sail, and not drift, nor lie at anchor. —*O. W. Holmes*.

TELEPATHY.

Nearly eight years ago, being in ill health, I was under the care for a number of months of a physician connected at that time with Bennett College, of this city, and whom I will call Dr. B. One day, during that time, feeling unusually ill, and it not being the day for his usual call, it occurred to me that possibly I might summon him by a kind of mental telegraphy. I therefore concentrated my mind upon him, asking him to come immediately to me if possible. In a little less than a half hour, the time it would take to come from his house to mine, he presented himself at my door. His first salutation was, "Did you send for me?" I said, "Yes, I did, mentally, send for you." "Ah, yes, I see," he replied, and continued: "I had just returned from the college, where I had an unusually fatiguing day, and was lying down to get some rest when I heard you call me by name, and asking me to go to you immediately; so here I am." Of course I was much pleased and astonished at the success of my experiment.

Once after that I brought him in the same way, and, on entering, he exclaimed, "Well, what is it this time?" He had heard the summons as before and answered it as promptly. These two occasions were the only ones in which I attempted to call him in this way, and in both instances they were met with a prompt and unmistakable response.

H. T. L.

Ashland Ave., Chicago.

COINCIDENCES.

One eve, some time since, two gentlemen called on a couple of ladies to spend the evening. One of the young ladies feeling indisposed it was agreed that the young men should leave at ten o'clock. Everything passed off so agreeably no one thought of the compact until an irresistible longing seized one of the young men to look at the clock. When lo! the hour and minute hands both pointed to 10, the time for their departure. Since then an irresistible longing seizes upon every young man who is spending the evening there to look at his watch at exactly the same time. I can not explain the action of this subtle power, compelling every one to look at the time at this stated hour. But I know it is a fact, and the desire can not be resisted.

It is a psychological problem beyond our explanation. Yet the time will come when the workings of the soul will be more thoroughly known. Another occurrence happened while I was in the library writing this letter. One of the students coming in, without looking up I said this is——, and then looked up and saw the person whose name I had called by my side. He had just entered. He gave the number of the book that he wished to return. Instantly the name and author flashed across my mind. I was correct. Now the room was perfectly quiet, although two other persons were in it. In both cases I was so thoroughly convinced of the correctness of my surmise that I would have staked anything on my decision. The other two were reading when this person came in. Why did I not know what they were reading!

L. H. F.

SIGHT RESTORED BY FRIGHT.

San Francisco *Alta*: Mrs. Charles has for years been a great sufferer from neuralgia, and one time was attacked with congestion of the brain. From a gradually failing sight the lady, three or four months ago, lost entirely the use of her eyes, and became, as it was thought, hopelessly blind. Expert medical attendance failed to effect any relief and gave the lady little hope of ever regaining her sight. Recently the sudden and alarming cry of "Fire" rang from the lips of one of her daughters. Realizing her imminent peril, it seems that in the despair with which a drowning man grasps at a straw, the lady made an effort to open her eyes. The long unused nerves responded to her will. The alarm proved to be without foundation, but the fright it caused restored her sight, which physicians had given up as hopeless. In an interview with a physician the reporter learned that it was more than probable that during the long time that Mrs. Charles had suffered from neuralgia, the optic nerves had become weakened and a loss of nervous current had ensued, which was partially restored by the sudden shock which the fright produced. The lady is now enjoying comparatively good sight and the impression prevails that she will fully recover.

Our prayers and God's mercy are like two buckets in a well—when one ascends the other descends.—*Bishop Hopkins.*

BOOK NOTICES.

The Coming Creed of the World.—"Is there not a faith more sublime and blissful than Christianity?" A voice crying in the wilderness. By Frederick Gerhard.

There seems to be too large a proportion of humanity so unfortunately endowed, that, having been educated in a perverted conception of Christianity and Christ, afterwards grow into a truer realization of it, then imagine that their glimmer of truth is a grand revelation, never before known to mortals, and their life-work henceforth must be to batter down the walls of ignorance and superstition and proclaim *the truth*. A most laudable ambition, yet if these self-appointed champions of truth would only test their truth in all its bearings, and compare it with other truths, they would save themselves many Quixotic pilgrimages.

This "voice crying in the wilderness" seeking to proclaim a faith more sublime than Christianity, gets lost in the dark ages, and meeting there the Catholic Church, like the doughty Don, cries aloud, this is Christianity, and charges at it full tilt, comes off victorious in his own estimation, publishes a volume of 500 8vo. pages to tell all about the battle, and makes a very unfortunate mistake in supposing that he has overturned and destroyed the Christian church of to-day, whereas, his "coming creed of the world" is already here, and his theses would pass without adverse criticism, if he did not convert many who would be friends, into enemies by his unfair assumptions.

For instance, he attempts to prove a large increase of crime in Massachusetts during the past forty years, but shows himself utterly unable to properly handle statistics, by failing to give the increase during the same period of illiterate foreign element, what proportion of the crime was committed by this class, and what proportion by the old native stock. Our author claims this increase of crime as the result of eighteen centuries of Christianity, and on the same page naively proclaims the great increase of liberalism in Massachusetts during the past forty years, unconscious that our puritan brother might charge the increase of crime to liberalism. Like too many others who attempt to fortify their assumptions by statistics, he only proves that figures are very unreliable in the hands of one who knows not how to properly use them, reminding us of the statement so often made that statistics prove that marriage conduces to longevity and married men live longer than bachelors. This *may* be a fact, but it has not been proven, even though *statistics* may be piled up in favor of the married man. These statisticians have never taken two thousand men of like habits and constitution, with equal predisposition to longevity, married one thousand of them and kept the other thousand celibates, given them all the same diet and occupations, then carefully noted the result. Mr. Gerhard says he "is over 80 years of age, and has devoted *half his life* to the consideration of the important subjects he discusses," which recalls to remembrance another old German philosopher who, at the close of a long life of diligent research, called his son to him, and after saying that he had spent his whole life on the declension of a noun, admitted that he had made a mistake in not confining himself to the "dative case." Frederick Gerhard is not the only man who has spent forty years on a subject that is too big for him.

Creation vs. Evolution, by Mrs. H. V. Reed, a 32-page, 8 vo. brochure, will prove most agreeable reading for those who dread the confirmation of the evolution theory. It is most interesting from a literary standpoint, and is neatly put up. The theory of creation advocated by the author is more or less that of interrupted creations at widely different intervals, and consequently is not orthodox. As for her onslaught against evolution, it is skillfully woven of materials taken from evolutionists whenever they failed to stand by the authority of the master, Ch. Darwin. For any one who has read carefully "The Descent of Man," this pamphlet will be insipid. H. D. V.

If the innumerable host of popular (?) *Health Journals* were of any real value to their readers, sickness ought to be unknown, but alas! many of them only increase the number of human ills by magnifying symptoms, and then advising their readers to send for an M. D. One of the latest of these journals,—edited, with a pair of shears, by a dilettante young M. D., is guilty of unpardonable stupidity, if not worse, by publishing an extract from an eastern medical journal headed "An Outrage," which is certainly an outrage, being a malicious falsehood from beginning to end. If our medical friends, can not meet the "Mind Cure Craze" fairly and honestly, they had better let it alone,—misrepresentation is not argument, and its use by those, who either know they are saying that which is false, or are holding themselves up to ridicule by writing of that of which they know nothing, will injure only themselves, and not the object of their ridiculous bluster.

THE INVERNESS DOG "CLYDE."

Further letters respecting the Inverness dog "Clyde" tend to increase our respect for the sagacity of that individual. Its owner asserts that he taught himself to go to the baker's shop with money, and that he does intentionally and knowingly steal, hiding the money in his mouth. He will often hide some pieces in some corner known only to himself, ready to spend on occasion. If told to raise his head he will, however, do as ordered, and the donor can then put the money in the box. A particularly innocent look upon his face indicates to his owner that he has money in his mouth, but he will disgorge when commanded. On one occasion when he was ordered to come to receive the punishment due for disobedience, he sprang into the canal instead, and, on another, when told to go the baker to get some water to drink, he brought a tin bowl out of the back room and set it down before the baker, looking at him as if to say, "Don't you see what I want?"—*American Naturalist*, October.

Furnishing in a popular manner information regarding psychical questions, the relations of mind to the body and their reciprocal action, with special reference to their medical bearings on disease and health, giving the most striking and interesting facts and discoveries of science; its columns enriched with special contributions from men in both hemispheres who have attained eminence in the spheres of science, mental philosophy, and theology; giving a full *résumé* of all the investigations and reports of the English and American Societies for Psychical Research, and of the Branch Societies to be formed in different portions of our country; **MIND IN NATURE** is committed to no psychical "ism." It will collate facts and incidents and present the laws which may be deduced from them by unbiased, competent scientific observers, and must therefore prove of great value to clergymen, physicians, and educators, as well as the general public.

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EXTRA

MIND IN NATURE.

CHICAGO, January, 1886.

Another number completes the first volume of *MIND IN NATURE*. While the subscription list has not been as large as we would wish, yet the circulation has been largely among those whose commendation and approval are evidence of its merits, and that it has been conducted with an honest purpose to fulfil the promises made in the Prospectus. Unique in aim and purpose, boldly venturing along the border line of the unknown,—to many the unknowable, and to our Scotch friends the “uncanny”—which, although claimed by some to be the unreal, yet to others is in fact the most real side of our life; we have desired not to assume any untenable position, or to dogmatize; only to gather such facts as were attainable and discuss them fairly, in order, if possible, to formulate some hypothesis, which would be acceptable as scientific and reasonable.

The kindly words of encouragement and gratulation received lead us to believe there is a field for *MIND IN NATURE*, which it is its mission to cultivate.

If those who have received either pleasure or profit from a perusal of its pages will repay part of their indebtedness to the journal by an earnest effort to extend its influence, the coming year will place it in a position that will command attention and respect from those who even yet are somewhat afraid of it, not knowing exactly what sort of a creature it is, or is to be.

Knowing that many of our readers have loaned their numbers to friends to read, and that they have been so well read they are not suitable for binding, we intend to issue a limited edition of this first volume complete with title page and full table of contents handsomely bound in dark green, fine English muslin, with yellow edges, and sold for one dollar and twenty-five cents. No handsomer book was ever published for the money. Valuable alike for the typographical beauty of its pages, the quality of paper, and neatness of binding, as well as the wealth of its contents. A fitting and worthy present to a friend, a choice addition to any library.

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We give a few extracts and letters as samples of those we are constantly receiving:

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S. SIAS, Schoharie, N. Y.

Dr. A. Reeves Jackson, writer of the following letter, is a well-known physician and surgeon—President of the College of Physicians and Surgeons of Chicago; also President of the Western Society for Psychical Research:

CHICAGO, December 12, 1885.

J. E. WOODHEAD, MANAGER.

My Dear Sir:—When I examined the first issue of MIND IN NATURE I thought it too good to last. While realizing that the field it was designed to cultivate was a large and fruitful one, I feared the laborers would be too few to succeed in reaching and reaping the harvest. I did not know then, as I now know, how much energy, judgment, and good taste there was concentrated in the management, nor how much able and willing help you would have from others. But the stages of infancy, childhood, and adolescence are safely passed, and already the enterprise displays the attributes of full maturity—vigor, sound thought, and beauty. It is deserving of long life, and the cordial support of all interested in Psychical Research and mental phenomena.

Yours, faithfully, A. REEVES JACKSON.

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